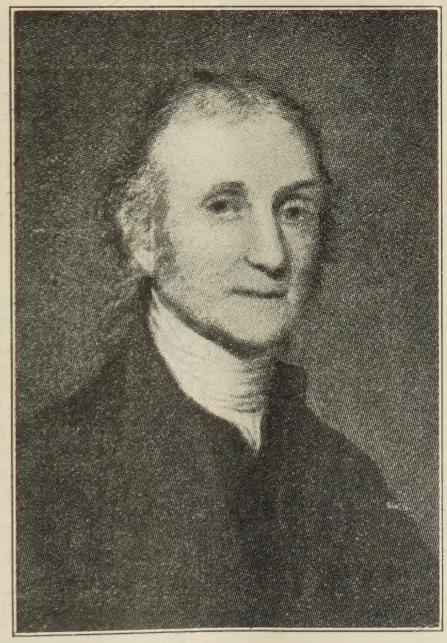
UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 262 (Vol. XXII.—7). JULY, 1925. **ONE PENNY.**



DR. JOSEPH PRIESTLEY,

Unitarian Minister, voluminous writer on theology, philosophy, history and science; discoverer of oxygen gas and various chemical and other inventions. Born, 1733; died, 1804.

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

EDITOR'S ADDRESS:—
36, AVENUE ROAD, BELMONT, Surrey.
Tel.: Sutton 806.

TO CORRESPONDENTS: Will correspondents please note that limits of space in this magazine do not allow for extended reports?

CORRECTION.—In last issue Mr. Hall's sonnet, which should have been entitled " God is One," was by mistake headed "God is Love."

Mr. Maurice Sunderland is circulating a statement showing that Trinitarian orthodoxy and man-made creeds contradict the Decalogue and the teaching of Jesus and the early Christians, and he urges that the best basis for Universal Peace would be laid by Unity, at least amongst Deists, Unitarians, Mosiems and all other believers in, and worshippers of ONE GOD and HIM ONLY: and further that the time present is urgent for such a combination, seeing there is not only Political Reaction, but that the endeavours of Anglo Catholics and Roman Catholics to re-unite means spiritual Retrogression, and 'The DARKNESS OF A FAR OFF TIME."

The London and South-Eastern Counties Provincial Assembly held its Annual Meeting at Essex Hall, May 20th. It was reported that the Chapel at Newbury had been re-opened. The preacher, Rev. F. M. Eliot (U.S.A.), urged more definiteness and efficiency. The Forward Movement at Ilford was a conspicuous success. There were addresses from the President (Dr. Carpenter), Mr. Bishop Harman, and Professor F. G. Peabody (U.S.A).

Dr. Jacks gave an address at the Liverpool University, May 15th, on " Adult Education."

Rev. Geo. T. Walters, Sydney, N.S.W., has completed 50 years in the ministry; Rev. G. E. Hale, of Adelaide, is a tutor in connection with Adelaide University for the Workers Educational Association. Rev. R. Balmforth, Capetown, South Africa, had delivered a second broadcast sermon.

At Glossop, the Jubilee of the Unitarian Church has been celebrated by gifts from relatives of the late Lord Doverdale, consisting of reredos, font and brass ewer. These were dedicated by a special service, June 13th, conducted by the minister, Rev. J. Wilson, the address was delivered by Dr. Mellone.

The Rev. Arnold Lewis, of Hull, is making good recovery after serious illness.

The North Lancashire and Westmorland Association had its Annual Spring Meeting at the South Shore Unitarian Church, Blackpool, May 16th.

The Ulster Unitarian Association held its Annual Meeting, May 18th, in Belfast, when it was reported that a donation of £500 had been left to the Association by the late Dr. Gawin Orr.

The late Mr. J. Frederick Swann has left £500 to the Wandsworth Unitarian Church, and £200 to the British and Foreign Unitarian Association.

The " Harvest of Youth " additional membership of Unitarian Churches reported in the " Inquirer," June 20th, had reached a total of 2,151, and 546 previously enrolled.

The late Mr. Robert Harrop left £200 to Hale Chapel, Hale, Cheshire.

THE WAYSIDE PULPIT.

HETERODOXY WITH A RIGHT HEART,
IS BETTER THAN
ORTHODOXY WITH A MALIGN HEART.
—H. W. Beecher.

The North-East Lancashire Unitarian S.S. Union held its Annual Musical Festival, May 23rd, at Padiham.

The Spring Assembly of the Protestant Dissenting Ministers of Warwickshire and neighbouring counties was held at Evesham, May 20th. Rev. H. Warnock was the preacher. A presentation was made to Rev. I. Wrigley on retiring from the secretaryship.

The Scottish Unitarian Sunday School Union had its annual meeting at Edinburgh, May 23—24. Rev. J. Buchanan Tonkin, of Oldham, introduced subjects on " School Organisation " and " Internationalism."

The Bicentenary of the Lincoln Unitarian Church was celebrated on Monday, Wednesday and Friday, May 25th, 27th and 29th, and the centenary of the B. & F. U. Association at the same place on the Thursday, 28th. The Unitarian Movement at Lincoln dates back 253 years. Present Minister, Rev. Dr. Lionel Taylor.

Sunday School Anniversary collections at Newchurch in May, came to over £190.

The North Cheshire Unitarian Sunday School Union and the North Cheshire and District Union of Adult Classes had a joint Picnic at Glossop, May 23rd.

The Annual Meeting of the Western Unitarian Union held at Sidmouth, May 28th, carried a resolution in favour of an active missionary campaign with instructions to its committee to carry it into effect.

A Forward Movement at the Bessell's Green Unitarian Chapel, has resulted in a debate in that place, May 26th, on the proposition:—"That it is the teaching of Jesus that there is no hope of salvation for men save in his blood, death and resurrection." Mr. Brockett, a prominent Baptist, took the affirmative, and Mr. J. W. Dumble, Unitarian, the negative. A strong contingent of Baptists attended. It is certain that the " orthodox " were impressed with the strength of the Unitarian position.

Rev. J. Cyril Flower, M.A., minister of Cambridge Unitarian Church, has had the degree of Ph. D. conferred upon him by the Cambridge University, June 6th.

Our Provincial Assembly of Unitarian Ministers and Congregations of Lancashire and Cheshire held its annual meeting at Mill Street Domestic Mission, Liverpool, on June 10th, about 350 being present. Rev. W. C. Hall, M.A., conducted service. Rev. J. E. Jenkins was preacher. Mr. R. D. Holt, J.P., of Liverpool, president, was chairman at the business meeting. A resolution congratulating the British and Foreign Unitarian Association was passed, and another in favour of international arbitration and disarmament. At the evening public meeting the speakers were Mr. H. Coventry (chairman), Rev. Dr. Earl M. Wilbur (Berkeley, Cal. U.S.A.), Miss Ellen K. McConnell, and Rev. Alfred Hall (Sheffield).

Rev. W. Whitaker, B.A., of Birkenhead, has been appointed Lecturer in Christian Doctrine, at the Unitarian College, Manchester, in succession to the late Rev. Dr. Thackray.

THE ETERNAL GOODNESS.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
No works my faith to prove;
I can best give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm can come from Him to me,
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

VII.—THE ETHICAL CONCEPTION OF GOD CONTRIBUTED BY MOSES.

The first great onward movement in the ethical conception of God was due to his self-revelation to Moses. He laid the foundation, and laid it sure, of the final monotheism of his people. But he did more than that; from his time the people were to be HOLY because JAHVEH WAS HOLY, and holiness was bound up with a higher conception of morality than can be found in the story of the Patriarchs. It must be remembered that the vast accumulation of laws ascribed to the great Law-giver did not come from him, but were the growth of many centuries, and did not attain their final completion until the fourth century B.C. In later Athens it was customary to ascribe many laws to Solon, of which he knew nothing, because he was the first Athenian Law-giver of any note. Similarly the later prophet-preachers and priests ascribed to Moses the rites and ceremonies which were completed in their own day. He never saw the laws recorded in LEVITICUS for example, which bear manifest traces of the long period of their development, and the circumstances under which they were enacted. They imply a long period of settlement in Palestine; for LAWS ARE NOT PROPHETIC, but enacted to suit the PERIOD OF THEIR ENACTMENT.

The TEN COMMANDMENTS perhaps in a slightly shorter form in some cases date from the time of Moses, and it is quite reasonable to suppose that he actually engraved them on the two "Tables of Stone," which may well have been preserved in the original "Ark of the Covenant," which was simply a chest of acacia-wood. It is also possible that the laws of the Shorter Code (EXODUS, XX., 18—xxiii) may have dated in part from his time, though that is less probable. Still most of them could have been fulfilled during the wanderings in the Wilderness, and the insistence of an "altar of unhewn stone" is evidently of a very early date. We may dismiss the story of the elaborate "tabernacle-worship" as of a later date than Moses, and having its origin in the worship in the temple of Solomon. The priests who wrote it down, did so in good faith, for they sincerely believed that their elaborate ceremonial worship had endured from the Exodus itself.

The most striking conception of Jahveh as revealed by Moses was that he was a SPIRITUAL GOD NOT TO BE WORSHIPPED IN THE FORM OF AN IMAGE. That was a loftier conception of his being than could be found in any of the surrounding nations even Egypt itself. It was the seed of the purer thought of the greater prophets, who prepared the way for John the Baptist, and finally for Jesus. In primitive days and after, it was difficult for the Israelites to keep clear from making images and worshipping them. David (I. SAMUEL, xix, 13), had such an image (teraph), in his house, which Michal laid in the bed to deceive the men of Saul, who were coming to take him prisoner. The Ark of the Covenant was taken as a symbol of Jahveh, and as being in a certain sense his dwelling-place in the earlier times, as we shall see in a succeeding note. But the fact remains that Moses had proclaimed a SPIRITUAL GOD, and that idea was fixed in the minds of his noblest successors as a most precious heritage, which was to be maintained at all costs.

Moses also proclaimed the absolute unity of Jahveh. He would not have denied that there were other Gods, as indeed his words show, "Thou shalt have none other gods beside Me." But Israel was commanded to worship Jahveh as ONE PERSON and alone. Moreover he required purity of life from his worshippers, because he himself was pure. Hence we get the rest of the Ten Commandments, which entirely treat of moral conduct. In this way Jahveh from the time of Moses was lifted to the position of an ethically holy God requiring holiness from his worshippers. This was the foundation upon which the later prophets built, and built well.

A meeting of 42 ministers at Essex Hall on Whit Thursday, resolved, "that the time has arrived for more Unitarian Missionary effort—and we call upon all District Societies to consider what they can do, and to report plans."

Jesus and Social Service.

(6).—THE PERMEATING LEAVEN.

"Thy kingdom come, thy will be done, on earth!" is part of the prayer which Jesus taught his disciples to say. He believed that it would be established in due time upon earth. We have seen that by the universal practice of love to one's neighbour that consummation can be realised. The fact that such universal love does not exist as yet explains why the kingdom of God is not already an organised reality in every community. This means that there is not sufficient of the right spirit in the minds and hearts of the human beings who inhabit this world. The problem is, how is this sufficiency to be brought about?

Jesus has an answer that. "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. 13, 33; Luke 13, 20—1. The right spirit which makes the kingdom of heaven a reality spreads by permeation as a leaven. "The kingdom of God is within you" (Luke 17, 21). If it is there in the mind of one person, it works outwardly. From that little it grows, leavening other minds and wills, and they influence all others who come into contact with them. The leavening power of the spirit that was in Jesus has permeated many nations in ever-widening influence. As the generations of the people of Christendom succeed each other in time, that influence is passed on with more and more effect. Children inherit moral tendencies as well as physical characteristics. Though the leaven seem very slow in its growing power, it is sure. The humanitarian disposition is immensely more widespread as the years and the generations pass. The leaven is working all the time.

In another homely parable Jesus teaches the same truth. "The kingdom of heaven is like to a grain of mustard seed which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. 13, 31—2; Mark 4, 30—32; Luke 13, 18—19. The little grows until it becomes a great sheltering and protecting agency. The evolution of the righteous organisation of society is inevitable once the smallest seedling of love or goodwill begins to grow. It comes by development. The living germ is indestructible. It branches out in all directions.

By permeation and development the kingdom of heaven will come, is coming upon earth. Every act of kindness helps to speed it on its way. No good word is wasted, no good desire is lost, no generous thought is in vain. Every attempt to help, to encourage, to inspire others in the spirit of goodwill, blesses him that gives as well as him that takes, and adds to the increasing and leavening influence of the heavenly power. A kind word is a social service. It strengthens the good in the giver and the receiver. Every helpful act, however small and humble, adds to faith in human nature and to the power of hope in the human breast. The kind teacher in the Sunday School cannot measure the good results which are sure to come of his efforts to influence for good the minds of the young people entrusted to his guidance. The effect of such effort is secret and hidden in its working. Often to all appearance there is no good result. But moral and spiritual influences permeate quietly, silently, secretly, without any consciousness of such working on the part of those affected. But it is sure. The leaven works, and the results appear in the future character and conduct of those on whom the influence was exerted. The preacher may feel discouraged at the apparently small result of his efforts to cheer, uplift, inspire and comfort by his word; but if he uttered it in full sincerity and in all kindliness, it can never fail. The fruits will appear when he may not see them. The harvest is sure. Everything produces its own effect. Good produces good. "Love never faileth."

Jesus was doing the highest social service when he was teaching and exemplifying this truth of the Leaven, and the growth of the "kingdom of heaven" in the hearts of the people. Only by that right spirit within them can that righteous condition of a community come. When that spirit exists in the majority of human beings, every community can be governed and regulated by it, with justice and brotherly love secured to all alike, all equally cared for and safe.

WHAT DOTH THE LORD REQUIRE?

What doth the Lord require for offering?
Thousands of rams, or myriad streams of oil?
Or that to the altar thou thy firstborn bring,
A sacrifice thy soul from sin to assoil?
When thou dost bow thee down before His face,
Rendering thy dues, and seeking thy desires,
Will these sufficient be to win His grace?
Nay, more of thee than these the Lord requires.
Thyself, thy whole self, is the sacrifice
He, who hath showed thee what is good, demands:
That thou uprightly stand before His eyes
With justice in thy mind and in thy hands,
And mercy in thy heart mankind to bless;
And that thou walk with Him in humbleness.

—William C. Hall.

The Centennial Week.

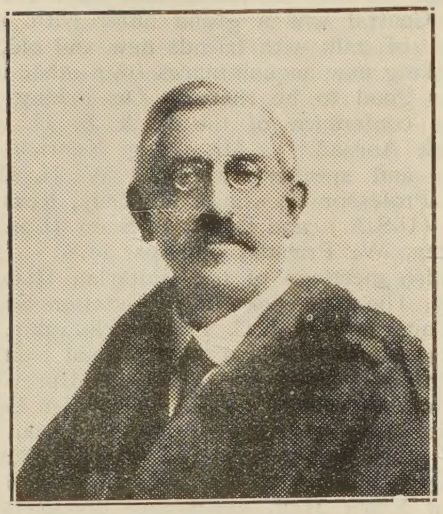
It was a grand time for those who were able to attend the various meetings during Whit Week, in celebration of the completion of the first century of the existence of the British and Foreign Unitarian Association. From the business meeting on Tuesday afternoon to the last of the meetings on Friday night it was a continued effort on the part of those attending, to get to as many of the events as time would permit. The Reception at Essex Hall, Tuesday, was so crowded that not half of our people could get in and a large proportion had to get their tea at a cafe outside. Owing to the distance from Caxton Hall, the place of the meetings, comparatively few were able to take advantage each day of the tea provided at Essex Hall. About 700 persons attended the anniversary service at the Dutch Church, Austin Friars, on Tuesday night, at which Rev. J. H. Weatherall, M.A., preached a stirring sermon very appropriate to, and well worthy of the occasion. Mrs. Sidney Martineau made an excellent chairman at the Wednesday morning Conference, when very suggestive addresses on "Religion and Education" were delivered by Miss Alice Haigh, M.A., of Channing House School, and Mr. H. Lang Jones, M.A., of the Willaston School, after which Rev. Alfred Hall, M.A., B.D., of Sheffield, spoke on "Religion and Social Work," followed by discussion opened by Rev. Percival Chalk, of Wandsworth. At the President's Luncheon, same day, there were 300 guests, who listened to very interesting addresses from the president, Mr. Hugh Rathbone and British and Foreign representatives. At the Ministers' Conference later, Dr. W. Copeland Bowie presiding, Revs. Dr. R. Dodson and Dr. Griffin, U.S.A., spoke in very luminous terms on Unitarian thought and work in America. The public meeting at night was crowded to hear Dr. Jacks, Rev. W. G. Tarrant, B.A., Messrs. C. Sydney Jones, M.A., and P. M. Oliver, B.A., respectively on "The Call of Truth," "Heroisms of the Past," "The Living Present" and "Visions of the Future," the president introducing the speakers, and supplementing with apposite observations.

The principal events on Thursday were Lord Oxford's Essex Hall Lecture on "Free thought in the 19th Century," and the Conversazione. The Annual Meeting of the Sunday School Association was held in the morning, and that of the Central Postal Mission in the afternoon. Lord Oxford's lecture avoided theology and Unitarianism and consisted of sketches of Robert Owen, William Cobbett, T. R. Malthus, and their effect on free thought, followed by pertinent references to Darwin, Huxley and others. The lecture was excellent in its matter, and was well delivered. Lord Oxford was in good form, and Lady Oxford with him on the front of the platform, was evidently much interested in the proceedings. The Conversazione at the Hotel, Great Central was a grand affair with opportunities of talk with friends new and old, and for making new acquaintances from other lands. It was good to be there. On Friday there was a conference of the B. & F. U. A. on "Work Abroad." Mr. Byng Kenrick, presiding, and speakers were Dr. W. H. Drummond, Professor Roessingh (Leiden), Revs. Dr. Griffin (U.S.A.), and Dr. S. B. Snow (Canada), and Rev. W. Priestley Phillips, M.A. There were also meetings of the Unitarian Historical Society, The Unitarian Anti-Vivisection Society, The Unitarian and F.C. Peace Fellowship, The Fellowship of Youth and the National Unitarian Temperance Association. There had previously been the Annual Meetings of the British League of Unitarian Women, and of the Unitarian Laymen's League on Wednesday. On Thursday evening a meeting of about 50 ministers was held at Essex Hall, expressing dissatisfaction with the present condition of our denomination determined to stir up our organisations for a great Forward Movement. A meeting on Friday with Sir John Brunner in the chair, addressed by the British and American exchange ministers, was very interesting as a comparison of experiences, views, and conclusions concerning denominational conditions on both sides of the Atlantic. One conclusion expressed was that the conditions of the Unitarian Ministers are not so good in America as they are here.

Two societies met under a shadow. The Central Postal Mission mourned the very recent death of its revered President, Miss Lucy Tagart; and the Anti-Vivisection Society was deprived of its Secretary, Miss Alice Lucas, who was absent through a sudden illness. Amongst the visitors from America and foreign lands there were several impressive personalities, notably Rev. Dr. S. A. Eliot, President American Unitarian Association, and Rev. Dr. Norbert Capek, of Prague (Czecho-Slovakia), whose speeches were of commanding interest. The address of our Dr. Jacks was a unique deliverance. There were complaints that but little time was given for discussion, and the chairman of at least two societies monopolised too much time in speaking. But all things considered, it was a memorable week, a grateful looking back upon the past 100 years, and the forward look to greater things to be.

The Southern Unitarian Association held its annual meeting at Newport, I.W., June 10th, when a resolution of congratulation was passed concerning the centenary of the British and Foreign Unitarian Association and of the American Unitarian Association.

Alderman Frank Taylor, Stourbridge.



There is no better known figure in Midland Unitarian circles than Alderman Frank Taylor, of Stourbridge. He belongs to the Midlands, though he was born at Halifax. He is the son of a hand-loom carpet weaver, of Kidderminster, who migrated to Halifax when the steam-power loom was introduced. In Halifax Alderman Taylor spent his early years to the age of 25. Those were the days when children had to assume responsibilities quite early in life, and Alderman Taylor was no exception. At the age of 9 he began the work of a bobbin-setter as a factory half-timer, working mornings from 6 a.m. to 1 p.m. and afternoons from 2 to 6 p.m. in alternate weeks. The ample leisure and strength left by these trifling cuts from a child's life were devoted to education. Between the ages of 9 and 13, Alderman Taylor rose to the position of "doffer," one who took off the full reels from the spinning frames and substituted empty ones.

At the age of 13 Alderman Taylor left the factory and became a pupil teacher in one of the half-time schools of Halifax. He served a five years' apprenticeship and then won a Queen's Scholarship, entitling him to a place in a Training College for Teachers. But no College would give him a place because he did not believe (and would not say he believed) that Jesus was Almighty God. The Headmaster of the school in which he had served his time suggested that possibly young Taylor's Unitarianism was not quite worth all the sacrifice he seemed likely to have to make for it. "My Unitarianism is worth any sacrifice," was the youth's reply, and with what cheerfulness he could command, he set himself by private study to gain the necessary teacher's certificate, lacking which he would have had to be content with a day labourer's wage. In three years' time he obtained the coveted certificate, but to this day he regrets the loss of those years of academic seclusion which he feels he had deserved.

After three or four years as a "certificated" teacher, Alderman Taylor came to Stourbridge as the Head Teacher of the Scott Schools, founded by a Unitarian, the high reputation of which did not diminish under his care. When the time came to close the Scott Schools, Alderman Taylor was given the charge of a very fine school at Lye. He retired from teaching in 1922, after 52 years of sevice.

Outside the school walls also, Alderman Taylor has led a busy life. He has been a member of the Stourbridge Town Council for 27 years, and was made an Alderman of the newly incorporated Borough of Stourbridge in 1914. He was Deputy and Acting Mayor in 1915 and Mayor in 1916-17, those War years when the Mayor's office was less of a sinecure than usual.

He has represented his fellow-teachers on the Worcestershire Education Committee for 20 years, and has been on the Executive of the N.U.T. for 12 years.

He has been a valued member of the Midland Lay Preachers' Association for many years, and is now Chairman of its Committee. He has recently been made a Vice-President of the Midland Christian Union, and also a member of the Midland Provincial Assembly.

His hobbies are Public Work, Reading, Writing Verse and Gardening.—*Communicated.*

Centennial celebrations concerning the British and Foreign Unitarian Association first century have been held by the South Cheshire and District Association at Shrewsbury, May 20th; the seven Essex Churches, at Ilford, May 23rd; the following on May 26th, viz.:—Birmingham and District at Church of Messiah, Birmingham; North Midland Association at High Pavement, Nottingham; Northumberland and Durham Association at Stockton; Manchester District, and East Cheshire Union at Cross Street, Manchester; South-East Wales Unitarian Society at Aberdare; Leicester and District at the Great Meeting Chapel, Leicester; Cardiganshire at Capelybryn; Eastern Union at Norwich: Liverpool and District at Liverpool, May 27th; Western Union at Sidmouth, May 28th; Southern Unitarian Association at Newport, I.W., June 10th; Leeds and District at Mill Hill Chapel, Leeds, June 13th; and at many of our Unitarian Churches throughout the country.

Successful Sunday School Anniversary Services at the Free Christian Church, Narborough Road, Leicester, were conducted by the Minister, Rev. E. Rosalind Lee, B.A., and Rev. Dr. Snow, of Montreal, Canada, June 7th.

Unitarianism.

We believe in the doctrine of God's unity, or that there is one God, and one only. The proposition that there is one God seems to us exceedingly plain. We understand by it that there is one Being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong.—W. E. Channing, D.D.

We say that God is One, not Three in One ; we say that Christ was a true, real, noble man, not a person in the Trinity, Equal with the Father ; we say that we are born weak and fallible, but not tainted with sin, and ordained to depravity and hell : that we are created capable of good, and that our mission is to promote it ; that freedom of thought and action is our birthright, and to " prove all things," that we may " hold fast that which is good " our unquestionable privilege; we say that true religion is a matter of loving choice, not of fear and constraint. Rev. W. Gaskell, M.A.

Unitarians bore the heat and burden of the day as " heretics " whose " heresy " was simply pioneering—the pioneering in all kinds of fields ; in Biblical Criticism ; in Ethics ; in Freedom of Inquiry in relation to the old creeds ; in the sphere of Conscience and Reason ; in the application of Science to Theology. In relation to all these great fields of thought and many others, Unitarians have led the way.—Rev. J. Page Hopps.

Because I believe that love is mightier than fear ; because I hold that the thought of Jesus the man, is grander than that of Jesus, the God ; because I prefer to trust in the ever present spirit of God rather than in creeds and Churches ; I cling to the larger faith and hold that it is mighty to help and to save men.—Rev. C. J. Perry, B.A.

To know the full thought of modern Unitarians on the varied themes of religion you are referred not to a creed but to the writings of representatives of the faith from Channing and Martineau to the present. In reading you must take for granted one thing : though members of a Church, these men are as free as you are. They do not desire to impose their opinions on you, only to help you, if possible in your search for truth. They welcome honest inquiry : in their Church fellowship there is room for honest difference of opinion.—S. M. Crothers, D.D.

The Women's League.

The Annual Meeting of the League was held in Whit week, Wednesday afternoon, June 3rd, at Caxton Hall, London, beginning with a devotional service conducted by Mrs. Sydney Martineau, after which the business proceedings opened with the President, Miss Mary E. Richmond, in the chair. Greeting was conveyed to the Laymen's League which met in another room, and in response a similar greeting was received from the Laymen. Tribute was paid to the memory of the late Miss Lucy Tagart. Miss Brooke Herford presented the Annual Report, and said that they were glad their delegates had returned from America and she was sure that they had done the League credit. The financial report, from Mrs. Sydney Martineau, recorded a deficit of £10, and a gift of £30 from the Leeds District Branch. Dr. Boros, of Transylvania, and representative women from America, European countries, and Overseas Dominions spoke. The reports were agreed to ; the Officers and Committee were elected. The meeting was largely attended, the speeches were interesting and enthusiastic, and the proceedings were a great success.

THE LEEDS DISTRICT League had its quarterly meeting on May 23rd, at the Park Street Unitarian Church, Hull. It was attended by members from Hull, Leeds, Wakefield and Huddersfield. The invitation of the Huddersfield Branch to hold the next quarterly meeting, September 28th, at Huddersfield, was accepted. There was a devotional service conducted by the President, Mrs. Schroeder, who spoke of the value of promoting a close bond of friendship between the League members, and urged greater fervour in dedication to the work. After tea in the schoolroom there was a general meeting, when Miss Elsie Smith read a paper on " The Future of Religion," in which she declared that people who keep their minds open to the great change of thought are in danger of taking for granted what has been so hardly won in the past. Thought cyrstalises into conventionality. The revelation of God cannot be handed down from one generation to another. To meet the present crisis in religion we must be prepared to shatter some of its existing forms that the spirit may live. We must go forward and do our best for the future of religion by making it a real and living thing.

Members of the London Branches paid a visit to the Victoria and Albert Museum, Saturday, May 9th ; the Pendleton Branch, Manchester, held a successful social on April 25th, realising £11, out of which £2 was sent to the Grundy Home and £9 to the Church funds ; on May 16th the Women's League of the Peckham Church gave an excellent entertainment in aid of the Church. The Accrington Neighbourhood Branch had its quarterly conference at Blackburn on May 16th, when Mrs. Ewbank, of Padiham, gave an address on " The Use of Time," and Mrs. Woodhouse, of Manchester, spoke on " Work Among Girls."

Literature.

THE HOUSE OF LIFE.

By H. H. JOHNSON.

Fourpence will buy a dainty booklet, the first of the Wayside Library projected by the Rev. H. H. Johnson, B.A., Minister of Cross Street Chapel, Manchester, and published by Messrs. Sherratt and Hughes, of Cross Street. Mr. Johnson has already made his Wayside Pulpit famous. There is nothing in the land quite like it in the originality and freshness of its messages; and it is well-known that week by week thousands of busy Manchester people make their way to the Chapel to read Mr. Johnson's latest, and hundreds transcribe it into their note books. An annual booklet bringing together the messages of the year has secured a large circulation. The success of this has led Mr. Johnson to think of issuing in a similar form various productions which may have a popular appeal.

THE HOUSE OF LIFE is a reprint of poetical interpretations of the symbolical paintings of G. F. Watts, the well-known representations of "The All-Pervading," "Hope," "Love and Death," etc., of which interpretations the great artist wrote, "I have had many literary and poetical translations of my pictures sent to me from time to time, but I may say that none have seemed to me so much in keeping with the work as your 'House of Life.'" In delicate lines, reminiscent of the old Celtic Poetry Mr. Johnson has described Watts's works, giving the outlines of the several paintings, and suggesting their spiritual content in the briefest reflections. He puts "Hope" before us, thus:—

Hope, with her lyre,
Yearning and listening,
Toucheth the string,
The string that remaineth,
Heareth the music,
The music that lingereth.

Mr. Johnson is the only writer on this picture who has so represented the "yearning" of hope and the sense of the "lingering music. The little poem gathers its full feeling in its maker's question,

Is it the tremor
Of night, or of dawn?—

The "tremor" we catch in the stillness of the bending figure, and the immensity of the atmosphere in which she is set. So, in verse which selects the right word every time Mr. Johnson pourtrays his subjects with an economy of speech and appropriate rhythms, which could not be commanded in prose; and this is to say that his verses are true poems. We commend this little volume to all lovers of beautiful work, and trust that the forthcoming booklets of the Wayside Library will find many readers, and many good friends to effect the circulation they are likely to deserve.

W.C.H.

"Unitarianism — Controversial and Devotional"; "The Unseen World"; "What is Christianity?" "Reasons for Disbelief—A Unitarian Sermon for Trinity Sunday"— all by the Rev. Charles Hargrove, M.A. "Our Message to the Sceptical," by Lawrence Clare. One penny each, The Lindsey Press, 5, Essex Street, London, W.C. 2. "The Three Christs," by J. Tyssul Davies, B.A., 2d., from the autnor, 3, Wolverton Gardens, Ealing, London, W. 5.

Mr. Hargrove's sermons are such as anyone can read and understand. Though a scholarly man, he spoke and wrote in good plain English with no abstruse terms. We earnestly commend them to the general reader as well as to the student or the specialist. He gives a clear answer to any of the problems on which he preached. But one may for all that put the following query concerning a passage in the pamphlet on "Unitarianism," page 10. "It is one hundred and fifty years ago this day that the first Unitarian Chapel in the kingdom was opened by Theophilus Lindsey." Mr. Hargrove died June 19th, 1918. Theophilus Lindsey opened Essex Street Chapel, April 17th, 1774, which was 144 years ago, when Mr. Hargrove passed away. Was it a printer's error which makes the preacher deliver his sermon six years after he departed; probably it should have been 130 years. There is no mention of the date on which the sermon was preached. Was it on April 17th, 1904?

"The Three Christs," by Mr. Tyssul Davis, considers The Christ of History, The Christ of Belief, and the Christ of the Heart; and he does this in a very telling manner. This sermon, too, very well repays the reading thereof.

DEATHS.—Dr. Gawin Orr, Ballylesson, Belfast, May 18th, 85; Rev. Florence K. Crooker, Elgin, Ill, U.S.A., April 21st, 77; Miss Lucy Tagart, Hampstead, London, May 22nd, 88; Mr. William Soundy, Oxford, May 17th, 60; Mrs. M. E. Dixon, Doncaster, May 17th; Mr. Oliver Heywood, Mellor, Derbyshire, May 26th, 63; Mrs. John Heywood, Nantwich, May 25th, 80; Miss Jessie McCoy, Finchley, May 29th; Mary A. C. Eagles, Exeter, June 3rd, 81; Mrs. Cox-Walker, Sleights, May 19th, 82; Mr. Chas. Wm. Darbyshire, Singapore, June 5th, 49; Rev. James Vila Blake, Chicago, U.S.A., April 27th, 83; Emma Crowe, Acton, June 9th, 91; Rev. Denis Peterfi, Kolozvar, Transylvania, May —, 74; Jane, widow of the late Colonel Robert Trimble, Taranaki, New Zealand, April 25th, 90; Mr. Rowland Rees, Cricklewood, June 15th, 69.

(Erratum.—In last issue Mrs. J. M. Grinson, Leicester, should have been Mr. J. M. Grinson).

At the Selby Unitarian Church (Yorks.), the Children's Annual Festival was held Sunday, Monday and Tuesday, June 7th, 9th and 10th, when prizes were awarded to 15 children.

The London Sunday School Society held its annual aggregate service at Essex Hall on Sunday afternoon, June 14th, with Rev. T. Page Smith, of Ilford, as preacher.

For the Children. BY REV. H. FISHER SHORT.

WHEN JESUS WAS SORROWFUL.

"You're quiet, chick; lost your tongue?"

With her hand in Daddies, Bessie was walking home from Sunday morning service. Mummie was at home preparing dinner.

Usually, Bessie was a chatterbox, with a quick eye, and a tongue ready to note what she saw, but this morning three streets had been traversed without a word.

When Daddie's question broke the silence, they were passing the Baptist Chapel, and had to step off the pavement because of the crowd that was coming out.

"This is a bigger congregation than ours Daddie." "It is, dear; it seems to have grown lately."

"And ours seems to have got smaller."

"That's because its summer, chick."

By this time, they reached the park they always crossed on their way home; but, instead of going right through, Daddie stopped by a quiet seat and said, "Let's sit down for a few minutes."

"Daddie!" said Bessie, after a moment or two, "Why don't you mind our congregation being so small? This morning, there were only twenty-nine big people and seven children. I counted them during the collection. Wouldn't it be nicer to have as many people as the Baptists?"

Daddie smiled—a little sadly, Bessie thought—then he said, "If we had a large Church that was too small for the number of people who wanted to attend, it would be simply splendid. That may happen some day; but I'm afraid that day is a long way off."

"There, why did you say you didn't mind our little congregation?" said Bessie, with just a touch of impatience.

"I doubt if I can make you understand, chicken."

"Let me try, Daddie," said Bessie, more gently.

"Well, you remember that though the people gathered in great multitudes to hear Jesus preach, the time came when he was left with just a few close friends. And though the disciples felt hurt when he said 'Will ye also leave me?' not long afterwards, they all forsook him and fled, and he went to his death alone."

For a moment or two, Bessie could not speak. She was unhappy because of the sad lonliness of Jesus. Suddenly, she remembered that Daddie was trying to explain, but she was quite unable to see what he meant.

"I wish I was a big girl," she sighed.

Daddie smiled encouragingly.

"Listen!" he said, "Jesus would have been very, very thankful, if all the crowds that heard him so gladly had become faithful followers. Don't you think so, dear?"

"I'm sure he would," said Bessie with much feeling. "But they didn't. Perhaps they did not really understand; or, if they did, perhaps they were not brave enough to face danger with the Master." "I would have done so," said Bessie, her eyes flashing.

And "wonderful Daddie" did not laugh; though he knew how much easier it is to say than to do brave things.

"Listen again, dear," he said. "Jesus believed that what he taught was really true; and though his heart was broken because others turned from them, he chose to die rather than be false to what he really believed."

"Poor Jesus!" whispered Bessie.

Daddie did not speak.

"How I love him!" Bessie added quietly; and, without looking, Daddie saw that she had tears in her eyes.

"So do I, sweetheart," he said; "and, now, I think you will be able to understand why I love our dear little Chapel."

"Please tell me, Daddie; I don't understand yet."

"Because I believe the things Jesus believed, I love the Chapel where they are taught."

"Oh, I'm so glad, Daddie."

"If we had thousands of people attending our Chapel, I should be thoroughly happy."

"So should I," said Bessie, brightening up

"This morning, there were just thirty-six people including the children; but that small number does not make our religion less true, or less beautiful."

"Now, I see what you mean, Daddie."

"And what do you see, dear?"

"That our religion is like the religion of Jesus, and—and—I know what I mean, but I don't know how to say it."

"Do you mean that our religion matters more than the smallness of our congregation, and the size of our little Chapel with its funny name?"

"Yes, that's what I mean."

As they walked towards the park gates, Bessie said, "Why do we have such a funny name, Daddie?"

(To be continued).

MINISTERIAL CHANGES.—Rev. J. L. Haigh, of Liverpool, is now in charge of the Church at Yeovil; Mr. W. J. Carter, M.A., of Manchester College, Oxford, has been appointed minister at our Nantwich Chapel; Rev. A. Ernest Parry concluded his ministry at Wallasey, May 24th, when he and Mrs. Parry received presentations; Rev. Ben Davies, B.A., was welcomed into his new ministry at Dover, May 27th; Rev. J. P. Rosling, of Stratford Unitarian Church, London, has accepted appointment to the Mill Street (Unitarian) Free Church, Manchester; Rev. W. B. Matthews, of Ringwood, is appointed assistant to Rev. T. B. Evans, M.A., Sidmouth.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

The 32nd Annual Meeting was held at Caxton Hall on Friday, June 5th, and notwithstanding that another meeting was taking place at the same time and it was the last of many meetings, between 60 and 70 members and friends were present. The President took the chair at 7.30 p.m., and after a hymn and prayer, the Secretary presented the Report of the Committee and the Treasurer audited accounts. Both were for nine months ended December 31st, and, having been sent to members with a notice of the meeting, were taken as read. The Secretary referred to an important Conference convened by his Committee, which met in February last, and was attended by representatives from the principal denominational organisations, and read a letter sent out by the Sunday School Association to their constituent schools, appealing for more Temperance teaching and urging that example should be added to precept. Mr Cowlin expressed regret that he had felt compelled to resign the secretaryship after 14½ years' service, and said it was partly due to ill-health and partly because he thought a younger man might be able to help the Association more. Mr. Wicksteed spoke with sympathy of the lamented death of Mr. Buser, his predecessor in office. He then explained the alteration in the account year. In moving the adoption of the Reports, the President called attention to some of the work done, and proved the great need for further effort by relating his experiences in Liverpool. Mr. Arnold Lupton seconded the adoption of the Reports and the resolution was carried. The Rev. Rowland Hill moved a vote of thanks to the retiring President, and that Mr. E. R. Fyson be elected President for the ensuing year. This was seconded by Mr. Cowlin and carried. In thanking the meeting, Mr. Fyson said he was a life-long abstainer, and would endeavour to help as much as possible. Mr. Fyson moved a vote of thanks to Officers and Committee and the election of those for the coming year, which was seconded by Mrs. W. G. Tarrant. Mr. Arthur W. Harris, Chairman of the Committee, expressed regret that Mr. Cowlin had resigned the secretaryship, but pleasure that he is able and willing to serve on the Committee. Mr. Harris then handed to the Chairman a cheque for £30 4s. 0d., subscribed by 90 members to mark their appreciation of Mr. Cowlin's work. Mr. Ballantyne presented the testimonial in a few well-chosen words. In expressing thanks for the gift Mr. Cowlin said he would continue to assist the Association as much as he could. The resolution electing the Officers and Committee was then carried.

A Local Option resolution was moved by Mr. H. G. Chancellor. He spoke of the good results attending restrictive legislation. The slaves of Drink are helped to free themselves. The long-standing demand for Local Option for England and Wales is growing and cannot be denied much longer. Scotland has it, and localities which have prohibited, or imposed restrictions on, the sale of Drink are benefitting greatly. Mr. J. Bredall seconded the resolution, and it was carried unanimously.

The new Secretary is Mr. F. Collecott, 75, Cann Hall Road, E. 11.

Central Postal Mission.

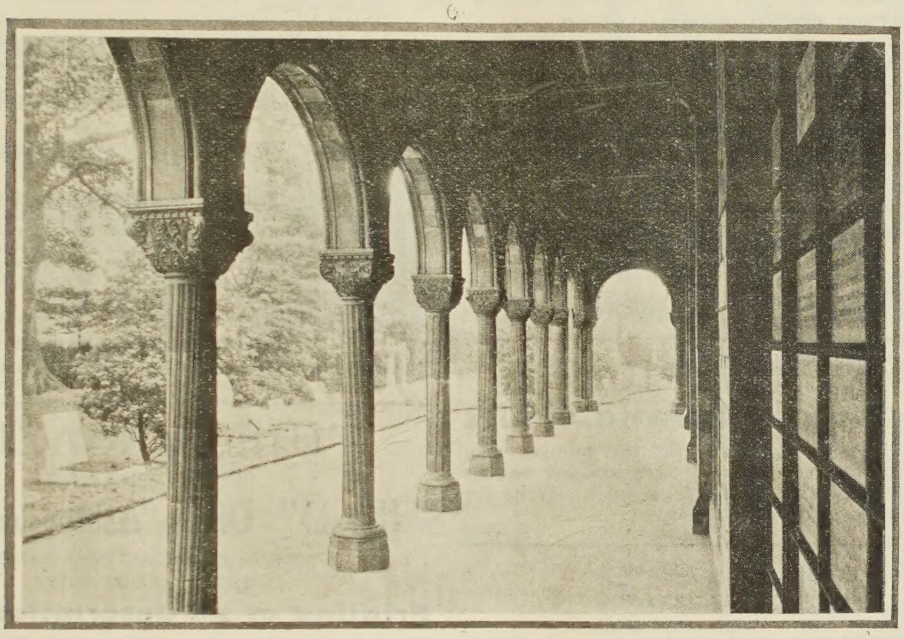
The Annual Meeting of the Central Postal Mission was held at the Caxton Hall, London, on Friday in Whit week, Rev. J. C. Ballantyne in the chair. Tributes were paid to the memory of the late President, Miss Lucy Tagart, by resolution and speeches from Miss Florence Hill, Mr. H. G. Chancellor, Judge Herbert Smith, Rev. Dr. Boros (Transylvania), and Mr. F. S. Johnson. Miss Hill presented the Annual Report, which was passed by motion from the Chairman, seconded by Rev. W. Long. Rev. Helen Phillips was elected President, and other Officers and Committee were appointed. The institution of an annual "Unitarian Sunday" was commended by resolution to the consideration of the Committee of the British and Foreign Unitarian Association, moved by Mr. E. R. Fyson seconded by Rev. Helen Phillips. The Report stated that aplications for literature had come from nearly 200 places in the British Isles and over 20 places in the Colonies and abroad. The Eastern P. Mission (Miss Adams) has 71 correspondents, and the Western Union P. Mission (Miss Barmby) had 135 new applications during the year. Rev. W. H. Sands received presentations on his completion of ten years' service for the Village Mission.

Alcohol is not a medicince, it aggravates disease and hastens death, it is productive of physical and mental degeneracy, and should be no longer prescribed by intelligent physicians. It is the best possible persuader of diseases, and damaging even in small quantities.—Dr. DeWitt G. Wilcox.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



COLONNADE—LOOKING TOWARDS ENTRANCE AND SHOWING NICHES.

—CREMATION.—

Cremation is a quick method of decomposition and is more seemly and sacred than burial.

Regulations made by law eliminate the risk of murder going undetected.

Endeavour to realize what earth-burial means—corruption, polution, danger. Concentrated and magnified in most burial grounds.

Modern Methods of burial leave much to be desired.

Accustom yourself to consider that dead bodies *have* to be disposed of. HOW? By the worst or the best method.

The present system of interring a body is insanitary and highly dangerous.

It will probably take many years to persuade people that Cremation is superior to burial. The subject is worth your serious thought.

Obligations of duty to the living should urge us to adopt creamation of the dead.

Naturally abhorrent is the thought of Corruption. But why permit it when Cremation will prevent it?

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

Unitarian College, Manchester.

The : :

Annnal Public Examination

of the Students of the Unitarian College, Manchester, will be held at

SUMMERVILLE, Victoria Park, MANCHESTER,

On TUESDAY, JUNE 30th, commencing at 2-30 p.m.

THE VISITORS' ADDRESS will be delivered at 4-30 by the **Rev. W. G. TARRANT, B.A.**, on "First-hand Knowledge."

Prizes will be given to the Students, and Tea will be provided at 5-30.

On the Evening of the same day

THE VALEDICTORY SERVICE

will beheld at

CROSS STREET CHAPEL, at 7-30,

and will be conducted by the **Rev Dr. J. LIONEL TAYLER.** Music by the **Choir of the Sale Unitarian Church.**

The attendance of all friends of the College is earnestly invited.

For the Committee, G. A. PAYNE, E. OLIVER } Hon. Secs.

May 12th, 1925.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

Do You Value

Our Unitarian Faith?

IF YOU DO

Will you Help to Spread it?

The Unitarian Monthly Price One Penny.

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait and Biographical Sketch; a Page for the Children; Women's League Column; Temperance Column; Social Service Article; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

A HELP TO YOUR UNITARIAN CHURCH.

Why use a leaflet Calendar which is a drain on the Church funds when a combined Calendar and Magazine can be made to pay for itself? 100 copies supplied at 14/6 per month. Plan to clear cost, apply to Editor.

Your Co-operation is earnestly invited.

Rev. H. BODELL SMITH,

Newlands, Avenue Road, Belmont, Surrey, is at **liberty to take Sunday Engagements.**

Central Postal Mission and Unitarian Workers' Union.

President; Rev. HELEN L. PHILLIPS. Hon. Treas.: Mrs. PHILEMON MOORE, Hon. Secretary: Miss. F. HILL.

— UNITARIAN PUBLICATIONS FREE. —

"JESUS CHRIST" by Brooke Herford. "IMMORTAL LIFE" by Theodore Parker

These Publications sent free, also information on Unitarianism. Apply by letter to:—Miss F. HILL, 154, Stepney Green, London, E1.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

Recently published.

THE STATE MURDER OF JOHN GRIFFITHS — and THE ILFORD EXECUTIONS. —

or CAPITAL PUNISHMENT CONDEMNED.

An Appeal to Humanity and to the Churches,

by H. BODELL SMITH.

The C. W. Daniel Co., 3, Tudor St., London, E.C. 4.

One Shilling net, 1s. 1d. post free.

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 9d.; 50, 3s. 6d.; 100, 6s. and carriage. Local Calendar Cover at extra charge.